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Merry Xmas

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Vol. I December, 1935 No. 8

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A Welfare Organization

Established March 26th, 1935

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- A 1 The education of our people.
- 2 The advertisement of the virtues rather than the vices of our people.
- B 1 In view of the fact that discrimination hinders rather than aids the progress of a nation, the urgent need for employment of our people in more varied fields than now exists, is obvious.
- 2 In view of the rapid progress of our people since emancipation, inherent ability and competence as a part of their make-up cannot be justly denied. Consequently encouragement and promotion of Negro initiative and businesses on a larger scale.
- C Whereas housing and housing conditions are deplorable and whereas unscrupulous landlords, taking advantage of the congestion which now exists in Harlem, have resorted to the exploitation of our people in the community, a peaceful, intelligent solution is advocated.
- D Proper representation of our people in State and National legislatures.

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EDITORIALS

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TO ADVERTISERS

Directly following the "Harlem Riot" on last March 19th, three men, Harry T. Stewart, Johnnie Kelly and the writer, met in conference and decided that "although there are in existence many Negro welfare and kindred organizations, there are not enough to attend adequately the needs of our people." They also decided to pool interests and see what little they could do as their contribution to welfare work—hence Negro Needs Society and Education. Eight months have passed; this is the ninth. Within this period of time an organization and a periodical have been slowly but very definitely growing. It is true that hundreds of dollars have been spent in placing this contribution before the public and still a large part of the latter is not even aware of the existence of the former. Critics on all sides have told us that this work could have been done more economically and yet more effectively. For such, they say, as giving away free advertising space months after months and printing and distributing, pellmell all over the country and abroad, thousands of magazines without even the minimum of compensation was sheer waste of time and money. We disagree! Our critics forgot to remember that we are almost local and absolutely national unknowns. We have to build a reputation for our institution, while a N.A.A.C.P. and "Crisis," a Urban League and "Opportunity" or even a Moore's "Age" and Davis' "Amsterdam News" are already made. Our "waste" was adventently done to advertise our ware. Advertising costs money!

Speaking of advertising, we almost forgot that it is to advertisers whom we are addressing ourselves.

Over this period of almost nine months, we are conscious and sure of one thing: People are interested in our work. That is evidenced by increased subscriptions, newsstands' sales and letters of commendation—hence increased circulation. Taking that as an indication, feeling that we are doing our part to better our community and that the reading public are doing theirs, we call upon the *Advertising public* to *cooperate* with us—help us to accomplish the gigantic task we have undertaken—that of aiding our associates to make Harlem and the rest of Colored America a fit place in which decent people may live.

Beginning, therefore, on January 1st, 1936, we are instituting a drive in this direction. We urge advertisers to co-operate.

On page eight will be found some of the letters we have received from our readers.

THE NEGRO UNDER "GLASS"

By PAULINE L. COLLINS

• • •

Today we have a specimen that has developed thru the cycles of generation into a study which has successfully defied analysis. Let us literally dissect this specimen, the Negro, to determine which of his many elements is responsible for the general antipathy felt for him by other peoples. We find him a dissolute yet pious individual; meek yet defiant, dependent and yet resourceful; wary though gullible, and confiding and doubtful too. These curious blendings of emotion produce such an effectively inconsistent creature as we have with us today.

It is true these underlying traits are borne of conflicting composites, but in this age of realism and realization their degenerating influences should be undermined if we are to produce a people of finer principle and greater purpose.

We Negroes have formed an ever interesting subject for literary material with our shortcomings inviting criticism, as they do, and our attainments which afford a pleasanter theme in contrast.

It is not the rosy side I would depict altho we have Negroes who are indeed a credit to their people. It is the Negro of racial indifference and blissful unconscientiousness who goads me into this literal attack. We have been discussed in the realms of art, music, literature and even science; but less frequently associated with the Negro is a topic which is of profound importance—his sociological attributes. Aside from the elementary principles of education and the subsequent academic pursuit of knowledge, the social education of the Negro should occupy an important place in his curriculum. Too little has been done to bring about mass cultivation which, to our people, offers the only solution to the sociological and interracial problems of today. To get down to the proverbial brass tack, we find the situation involving a social disorder which is directly caused by the absence of absorbed cultivation.

Culture does not serve to merely enhance personalities. It is an essential element which, if not already inherent, must be acquired and strenuously applied to every phase of our existence before biased races become cognizant of our worthiness as fellowmen.

For every Negro desirous of upliftment, there are twice as many dissensionists whose sole ambitions, it would seem, aggregate to obstruct Racial progress. Since these destroyers of idealism are in the majority, isn't it evident that the stress in our social system belongs to the class that regards culture as an idiosyncrasy? It is this group which antagonizes the Negro who practices discrimination that he may better apply his principles. Aloofness is arrogance and this is certainly not refinement. Yet a certain amount of segregation is necessary to maintain one's standards. This, however, need not be pointed. It can be achieved by careful selection of one's friends and one's habitats. In this way class partition can be accomplished without necessarily injuring another. Many people are of the opinion that an educated person is always a cultured individual. While this is a perfectly natural conclusion, it is far from being true. I have seen many college bred men and women whose bearings have been anything but gracious. Their oft observed manner of condescension is in itself outright disproof of their

relation to culture. But when education and refinement are associated the combined effect is as near perfection, I believe, as it is possible for us human beings to attain.

Another deplorable condition existing among Negroes is the practice of discrimination within our own ranks. There are color-charted groups which remain as aloof from their darker skinned brethren as the white man whose exclusion of Negroes is a religion. Isn't it a disgrace that we must admit there are such race people as these color snobs who measure fitness by the shade of one's epidermis? On these people I would love to pronounce the sentence meted to our noted forced itinerant, the man without a country. For if ever an expatriate existed, it is the American Negro who masquerades beneath a pale exterior as a "Whosis" or a "What's this" rather than assume with his darker brother the injustices and indignities to which we Negroes are subjected. We need the alliance of every Negro to combat these same injustices. But if we are to turn traitors for convenience, there will always be an underdog to be downtrodden by arrogant self-proclaimed superiors.

There is no pride in the heart of one who denies his race. Culture is closely allied with pride, but there is no culture in snobbery nor deception. And if deception is committed, there must be an underlying cause for its practise. Whatever the reason, you may be certain there is a veneer being applied to an unworthy personality in the name of culture.

What are the constituents of a cultured person? Reserve is a big factor. A quiet tho audible speaking voice well modulated, an erect carriage devoid of twists or suggestive movements, cleanliness, conservativeness in one's grooming and a courteous manner gracious in all dealings with others; an ability to disregard offensiveness and utter disdain for any form of ostentation, whether it be from a desire for publicity or from the display of possessions; loud utterances in public places are abominable, yet we see people every day attracting attention in subways, on sidewalks and other public thoroughfares unduly.

In Negro communities I have often observed young perpetual jumping jacks and whirligigs bouncing and pivoting thru a series of ridiculous routines. After watching these offspring of our floundering people, I have usually sought my own retreat for contemplation which borders exasperation in its profundity of confusion. Many a time I have passed thru white neighborhoods where children indulged in well ordered games or roamed in merry but sedate little groups. The contrast has proven too great for my distraught senses! I reflected on the jumping Topsy's and potential Uncle Toms who whooped and gyrated thru their dances like our forefathers must have done ere their advent into civilization. And it occurred to me, satirically, that we have with us today the same primitive jungle resident, tho by far generations removed.

Had we faithfully accompanied progress to its present order, our children would be the intelligent youngsters which years of cultivation produce instead of the vociferous "Hi-de-hoing," "Yeah-manning" numskulls of today. I do not mean to

Continued on Page 6

A BRIEF HISTORY OF NEGRO REPRESENTATION IN THE DEMOCRATIC PARTY IN THE CITY OF NEW YORK

By GUY R. BREWER

• • •

The desire of Negroes for representation in the inner councils of the Democratic party, which was culminated by the election of Herbert L. Bruce and Elizabeth Ross Haynes as members of the Tammany Executive Committee, was the result of a gradual metamorphosis in the psychology of the Negro voter in New York City. The great majority of the early Negro inhabitants of Harlem were, in common with their brethren everywhere at that time, staunchly Republican.

The first Negro to attempt to organize Negroes under the banner of Democracy in New York City was the late "Chief" Lee. The "Chief," who was a head bellman in a downtown hotel, organized the now obsolete "United Colored Democracy" an "extra-territorial" organization to convert Negro voters to the principles of Democracy. In those days, when the great masses of Negroes were still blind slaves of the Republican party because of the sainted memory of Lincoln, a Negro Democrat was the constant object of ridicule, scorn, and at times ostracism.

The regular district organizations made no special effort to proselyte among the rapidly growing black population. Even if they had most Negroes would have, no doubt, felt ill at ease within the portals of these austere clubhouses which lacked the comradeship and convivial spirit which colored folk incorporated into their political as well as religious and social activities.

Chief Lee was given every encouragement by the late Charles F. Murphy one of Tammany's really great leaders who showed a knowledge and tact in cementing the bonds between Tammany and the growing black electorate that was woefully lacking in his successors until the advent of the present leader James J. Dooling who is something of a hero in Harlem because of his vision in recognizing the legitimate political aspirations of a population of over three hundred and fifty thousand.

Murphy saw that Chief Lee's organization received recognition and patronage. Among the earliest jobholders were the late James Carr in the Corporation Counsel's office and James McClelland as well as Ferdinand Q. Morton in the District Attorneys Office.

As the mission of the United Colored Democracy gained success and Negroes flocked in larger numbers to the Democratic Party the regular District organizations grew increasingly jealous of this extra-territorial organization. Finally the pendulum swung so far to the Democratic column that it became possible to elect Democratic candidates in the 19th and 21st Assembly Districts.

By now the white leaders were contending at the Hall that the United Colored Democracy had accomplished its purpose and that there was no longer any need of an extra-territorial organization. George Olvany, who was at that time leader of Tammany coincided with their opinions and decreed that in the future all patronage should go through the

regular district organization channels. Many Negroes shared their views and Negro voters in ever increasing numbers began to affiliate with the regular District clubs in the 13th, 17th, 19th, 20th, 21st, and 22nd Assembly Districts.

As the years passed and the population of the 19th and 21st Assembly Districts became more and more overwhelmingly Negroid, rumbles of discontent became more and more audible among Negro Democrats. This condition grew among Negroes who were organization members and also permeated the great masses of independent black voters who had never seen the inside of the district clubhouses.

There were many reasons for their discontent. Although they formed the majority of both population and electorate they received only the crumbs of the patronage. Only a few of the lowest paid jobs were doled out to them. Such forms of patronage as receiverships, special guardianships, refereeships etc., were never given to Negroes. In fact to the great masses these forms of patronage were not even known. A few lawyers and other professional men knew of these profitable "sources."

However, it cannot be said that it was from this professional group, who were best fitted by knowledge and training for leadership, that the impetus of political emancipation sprang. It was rather from the great masses, inarticulate though they were, that the movement for a greater voice in the body politic found its support. Cooks, porters, laborers skilled and unskilled rallied to the support of a small band of intrepid pioneers who had evolved the philosophy that only through a leader of its own racial group could an exploited people achieve its political destiny.

As the movement gained in impetus and the community became more and more political, conscious people from all walks of life began to rally to the movement. Even a few of the professional group gave their valuable talents to the program and assisted greatly in perfecting the machinery of organization. However, the majority of this group like the entrepreneur of every race waited cautiously until the "experiment" should have proven itself. Herbert L. Bruce came into the movement for majority leadership by an accident. A canvasser for the "Negro Democrat" chanced to enter Mr. Bruce's establishment requesting an advertisement. During the conversation Mr. Bruce was invited to drop in the Board of Trade and Commerce Building where the group was making its headquarters. A few nights later he did so and to quote him he says: "I was impressed by the fact that I saw no 'professional' politicians in the group. Instead I saw what seemed to me to be a group of earnest hard working people actuated by an ideal. The first fifteen minutes 'sold me' the proposition." Mr. Bruce shortly afterwards became Treasurer of Beavers Democratic Club. The writer was at that time a Captain in the organization and had known Mr. Bruce casually.

Continued on Page 6

WHY A TENANTS' LEAGUE?

By DONELAN J. PHILLIPS

(President, Consolidated Tenants' League)

• • •

For many months inquiry of the following type has come to us from landlords and real estate operators throughout the city: "Why a Tenants' Organization?" "Why the need of a Tenants' Organization in the building?" "Why a League when we landlords are prepared to do everything we can to make our tenants comfortable?"

To us the answer is quite obvious. Tenant Organizations have become necessary as agencies to aid in the solving of the many problems that arise between landlords and tenants from time to time, and to put the contracting parties (landlord and tenants) more nearly on a par with reference to their bargaining power.

Although the achievement of this end would in itself be sufficient justification for the existence of Tenants' Organizations, there is more that can be said in its favor: first, the social side.

Tenants' Organizations help to bring about a better relationship among tenants themselves. By becoming acquainted with each other, through organization, many of the evils that arise from the infiltration of undesirables in the many respectable multiple dwellings, is eliminated. It inculcates a better appreciation of property values, that is to say, it teaches that the tenant himself must acquire an interest in seeing to it that the property is kept up. This is reflected in instruction to minors to avoid doing damage to the property.

Secondly: Tenants' Organizations teach good economics both for landlord and tenants, for the League advocates prompt payment of rents in order that the tenants may be free to take an active part in his organization. This policy is plainly beneficial to the landlord inasmuch as it reduces the number of trips he otherwise would have to make to collect each month's rent, and it helps to rid reputable buildings of the type of tenants who find themselves unable to pay their rent promptly. This weeding process attracts stable tenants of a desirable type which eliminates frequent vacancies: this in turn reduces maintenance cost by obviating the need for frequent redecoration, replacement of ice-boxes, stoves and other equipment.

Far from representing mere rhetoric the above is a rough outline of the facts we have found resulting from Tenants' Organization. In our experience in most of the buildings whose tenants have become organized, no one hears of vacancies, tenants are satisfied, landlords get their rent promptly and everyone concerned is happy.

Landlords or real estate operators who take a hostile attitude to Tenants' Organization are of the type we would call "chiselers," that is to say, operators whose sole objective is the determination to grab all they possibly can from a given bit of property without giving anything in return. The League attempts to strike back forcibly at that type of landlord. After all, there exists between landlord and tenants a reciprocity of obligation. The landlord promises to keep his property in a habitable condition; the tenant, on the other hand, promises to pay his rent. So long as these obligations are fulfilled on both sides there is never any dissatisfaction. However, the attitude of the "chiseler" landlord usually is that the only obligation that exists in the landlord tenant

relationship is that of the latter to pay rent—any rent the former may choose to demand. I venture to say that of the many disputes that have come to the attention of the League over 98% of them have arisen out of transgression on the part of the landlord. He usually refuses to keep his part of the contract to fulfill his obligations under it. Tenants are required to live in apartments infested with rats and other vermin. Stoves that should be thrown into the discard are not replaced. Ice-boxes infested with roaches and other vermin are deemed good enough for the tenants. Leaks are not repaired. Walls are permitted to become filthy and an eyesore, and the landlord demands, and usually extracts his pound of flesh for such apartments in spite of all the above violations.

The Tenement House Department of the City of New York, will be a witness that in most of the cases that are reported to them by the League for violations of one kind or another, the Department has had upon inspection to condemn the properties involved. At this point we might digress to express a word of thanks for the splendid co-operation our organization has received from the Tenement House Department in helping to remove some of the disgraceful and shameful conditions, outlined above. We venture to say that if the Department were adequately manned, violations that now flourish would not be permitted to exist, such bills in the coming State Legislature as will tend to remedy the conditions aforementioned.

Tenants' Organizations are strongly advocated in all modern buildings of the type subsidized by federal funds such as, the Woodside project, where Tenants' Organization is not only recognized but encouraged—on the premises. Through the tenants' Board of Directors all complaints and community activities are brought to the attention of the management, and management regulations, to the attention of the tenants. The management of these premises has assured us that it is their intention to do all possible, with tenants co-operation, to make the tenancy a pleasant and enjoyable one.

This is true also of the Hillside project in the Bronx; The McCombs Project, and the Williamsburg Project will, we hope, follow this policy. A sub-committee on community activities, of the advisory committee on the Williamsburg Housing Project expressed itself as follows in a recent report: "All such activities are justified in part. Many types of organizations have been perfected, ranging from organizations of tenants to specific organizations for limited purposes such as dramatic clubs, etc. All such activities are justified because operating to provide homes rather than mere quarters."

Tenants' Organizations are here to stay. The landlord will soon realize its benefits and will learn to co-operate, being assured that they attempt to improve the morals and general character of tenants. Further, it aims to guarantee a better income to him (the landlord). It decreases his labors in the collection of rents. It reduces the cost of operation from many angles, and last but not least, it helps to create a better relationship between the landlord and his tenants. Again we repeat, Tenants' Organizations are here to stay and landlords should lend their support to help them succeed.

JOHN DOE

Says —

according to Hudson Maxim, D. Sc.

Man is but an association of organic cells working harmoniously together for mutual welfare, an organization in which the welfare of each individual cell is the concern of every other cell of the body, in which every subordinate group of cells constitutes an organ; in other words, in which every organ is constituted to serve every other organ of the body, which service is inseparable from direct self-service, because the very life of each organ and each cell in the body depends upon the continued life of the whole body.

Similarly, just as each individual organic cell of the human body and each individual organ or member of the body finds its supreme duty in serving to maintain the life and welfare of the whole body of which its individual life is but a part, so in the social body it is the supreme duty of each individual to serve the life and welfare of the whole body, of which the individual is a member.

Complete living of an individual member of any social body depends absolutely upon complete living of the entire social body, of which he is a member.

A limb of the human body may be lopped off, and the body may survive and do well without it, but the limb could not independently survive. So an individual member of the social body may be lopped from that body without serious loss to the body, but it would amount to death for the individual.

There is no such thing as disinterested altruism. It is an impossibility. Every human interest is of necessity a self-interest, and best self-interest must, of necessity, make common cause with the self-interest of other individuals. The nearest approach to a spirit of altruism is a spirit of cooperation, and nothing can be higher than such a spirit.



HERBERT L. BRUCE

Herbert L. Bruce, recently elected Democratic leader of the 21st A.D., thru the sponsorship of the Beavers--Ramapo Club, is making arrangements for an Xmas Fund Dance to be held at the Renaissance Ballroom on December 19th, the proceeds of which to be spent for at least "two thousand Xmas Baskets for the Needy of the District." A large order, but we hope Mr. Bruce succeeds. Please give him a big hand. Story by Guy R. Brewer on page three.



PAULINE L. COLLINS

Pauline L. Collins has placed the Negro under "glass." As a consequence, many traits and attributes, including "racial indifference and blissful unconsciousness," have been magnified and brought home very graphically to the reader. Critically, EDUCATION owes much to Mrs. Collins and hopes to have her actively associated with the institution soon. Article on page two.

A D I E U

By WILLIAM A. STEPHENSON

The ship has left the harbor
The land fast fades away,
The hissing wind and bounding waves
Now hold full sway.

The hills fade in the distance
The mountains pass from view,
O glorious land of childhood days
Adieu! Adieu!

Each zephyr sadly whispers
A blessing in farewell,
Each wave takes back an answer,
Farewell! farewell!

The sun hangs in the distance
A glorious ball of light,
And ere it goes I seem to hear
Goodnight! goodnight!

• • •

A BROOK

By H. S. McFARLAND

There is a brook in a wilderness
Calling the soul to repose,
Singing the songs of the water-cress,
The daffodils and the rose.

Messages sent thru the winds to me
Tell but a part of the tale:
"There is a brook in yonder lea
Of which thy heart must avail."

O, that I knew of the way to go,
Riding the wings of the wind,
"Gulling" the stream as the waters flow,
Slaking my thirst and my mind!

For 'tis the brook of a happiness
That may be found not by chance,
But by the heart of contentedness
Working in hand with romance.



WANTED

Manuscripts: Articles of interest; essays; plays; poems, etc. Obscure talent now has a fine chance to make its public debut. Grasp the opportunity. "The next time" may be too late.

THE NEGRO UNDER "GLASS"

Continued from Page 2

put old heads on young shoulders. Far be it from me to see our children take upon themselves the mantle of mature dignity ere they reach that estate. It is the manner in which Negro childhood seeks expression which presents so discouraging an outlook for future generations. And if "a little child shall lead them" be true, whither are we going under the incongruous leadership of "Lindyhopping" parents of tomorrow? All of this is in direct contradiction of present ethics, and so I earnestly prescribe culture as a remedy.

Not only would the presence of this quality as a racial possession standardize our people; it would be a great stimulus for racial union which must eventually become established before the era of greater Negro development. If we refine our people, a resulting pride and loyalty in the race will promote brotherhood. In union there is truly strength, as witness the Jews! That characteristic recently was displayed universally by their deep resentment towards Germany in her boycott of the Hebrews.

We have many abuses to our own occurring in our own country today but if there be any form of remonstrance, it is far too weak to be effective. We are not acting in union! There is too little loyalty and yet in certain groups there is so much eagerness for malicious activity and so much effort extended for racial disintegration. I once knew of a woman who spent ninety cents to send a telegram to ascertain if a bit of choice gossip were true. Had this information proven as scandalous as her evident hopes, one can imagine the activity to which her gloating tongue would have been subjected. There are people in the Negro race who literally thrive on the adversities of others. This betokens more than passion for malignant satisfaction. It stresses one particular flaw which has helped to keep the Negro where he is—reluctance to witness another's success.

All in all, having discovered his weaknesses, greed, beligerence, disloyalties, etc., let us advocate mass cultivation. For cultural education is the only solution to the much touted Negro problem. Therefore, we should absorb more of the fineness of life and strive to eradicate those properties which have featured the Negro, making him the last race to be considered.

NEGRO REPRESENTATION

IN THE DEMOCRATIC PARTY

Continued from Page 3

Upon his affiliation with Beavers a warm friendship and understanding evolved which time and circumstances have materially strengthened.

Upon the reorganization of Beavers, Mr. Bruce became President and the writer Secretary. The writer can state definitely that Mr. Bruce never contemplated offering himself as a candidate for leader. The demands of his successful business were such that he preferred to remain in the background.

However, the organization believed that Mr. Bruce was best equipped to be its standard bearer so he was designated to run for the leadership. Miss Marie Brown, a captain of the organization, was designated to run for Co-leader. On Primary Day despite a three cornered race in which there were two Negro candidates, Beavers elected 198 County Committeemen. The Ramapo organization sponsoring Assemblyman Wm. T. Andrews and Mrs. Elizabeth Ross Haynes had elected a total of 75 County Committeemen. A coalition thereupon was effected whereby the combined County Committee votes were pledged to elect Mr. Bruce as leader and Mrs. Haynes as co-leader. On the night of October 16th, 1935 a meeting of the County Committee was held at which time Mr. Bruce and Mrs. Haynes were duly elected as leader and co-leader of the 21st Assembly District of the County of New York. A few days later they were officially seated on the Executive Committee of Tammany Hall.

On November 5th, 1935 less than three weeks afterwards the Beaver-Ramapo group under Mr. Bruce's leadership elected their Assemblyman and Alderman by the largest plurality ever given any Democratic candidates in the history of the 21st Assembly District.

Not content to rest upon these laurels, Mr. Bruce and his associates are working tirelessly on arrangements for the Xmas Fund Dance being sponsored by the Beaver-Ramapo Club at the Renaissance Ballroom on December 19th, 1935. From the proceeds of this dance Mr. Bruce expects to give out two thousand Xmas Baskets to the needy of the District.

A "big order;" but those who know "Herb" Bruce have no doubt that he and his gang will put it over.

WANTED

One dozen men and women! Young or old!

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THE STUDENT

TRENDS OF THOUGHT

• • •

BOOKS

By BERNICE COLEMAN

(COLLEGE STUDENT—AGE SEVENTEEN)

Modern people in their zeal to be part of the human crowd that is looking restlessly towards stimulating pleasures, disregard the fact that their lives would be richer and fuller if they discovered themselves as individuals. This is particularly true of younger people. Our youthful members of society have been accused of not knowing how to enjoy themselves alone but depending on others like them for pleasure. We are persons desirous of some sort of companionship, so a proposition is to turn to the food of all ages and for all ages for nourishment—books.

A book has been defined as a written or printed narrative or record; or a series of such, especially a literary composition. How utterly insufficient and untouching! A book is a living creation, breathing a set life inspired by the intellect that created it. As a person reads a book it causes him to think as carrying on a conversation with a friend might. Indeed, books from which most benefit is derived are those that make us think the most. Bacon therefore suggests that we read not to contradict and confute, nor to believe and take for granted, nor yet to find talk and discourse; but to weigh and consider.

I stated previously that people are restless. This can be observed accordingly by their physical movements, manner of speech and general conduct and action. Wordly interests, personal cares, and all manner of distraction occupy their minds. Books can alleviate these instigators of unrest and yet allow a fertile mind to function profitably. They are the friends that never bore one, that after each reading is discovered a new perspective and deeper beauty. The scholar realizes how these silent yet eloquent companions aid him in times of adversity. He can show a shelf of books that are far more select and better society than that found in many of our drawing rooms. Our few friends, no matter how near and dear, often appear commonplace and civil, and it is at this time that these friends continue to cheer us, neither deceiving our hopes nor deserting us in sorrow.

We should contrive to read as many good books as possible, still, we should attempt to strike a balance in our pleasurable pastime and our reading should be promiscuous. Referring to the definition of a book, the individual reasoning that it sets forth gives rise to careful weighing and distinguishing between true and false value.

Frances Bacon said that reading maketh a man and if he read little, he had need have much cunning to seem to know that he doth not. None of us wish to be libeled in the latter fashion. There can be no satisfaction evolved from pretense and it is deplorable when there is reference to books. They are too fine and too precious to be treated thus. Suppose we had no books?

I am not gifted to tell how truly great books are. The exultant feeling after true enjoyment of a book cannot be worded sufficiently. Reading books should be pursued for the pleasure and the knowledge that flows across a mental channel and should result in so great a satisfaction of time well spent, to cause us to feel, as Channing said, "God be thanked for books!"

INGRATITUDE

By MAURICE A. YELDELL

(College Student—Age Sixteen)

An old man sits silently weeping on a lonely road,

His heart is heavy; his head bowed low
While sticks and stones and sneers are cast.

The night is falling; he has nowhere to go.

His daughter's husband, that morning had said,

"The old man is useless; we keep him no longer."

The daughter acquiesced, "He is better off dead,

We will turn him out in the cold to wander."

So they thrust him out to ramble alone,
In the ice and snow, the wind and the rain,

On a lonely road he sits weeping,
His heart is heavy, his steps are slow.

• • •

September 13, 1935

Dear Sir:

I am a first term colored high school student who is interested in her race. I try my best to find out information about my race so that any question that comes up in school about noted men such as authors, painters and etc., I may be able to answer. In class I recited your poem "Eventually" and I mainly expressed that this poem was made by a colored author. I also told them or the class that the magazine in which I found this poem was founded by colored people. If I am not asking too much I would like to have your autobiography of your life, Mr. McFarland. I would appreciate this kindness very much. If you know of any way that I can get information or you give me information I would be very grateful. This is a mere suggestion, Mr. McFarland. As editor of the "Education" you may interest others in my project. If I do not make myself clear or you wish to speak to me on my project, I would gladly call at your office at any time convenient for you. I hope you are interested.

Yours truly,

(Miss) Irene Harper

VOLUNTARY CONTRIBUTIONS

LETTERS FROM READERS

New York, April 19th, 1935

October 7th, 1935

The Editor,
EDUCATION,
Negro Needs Society,
3112-104th Street,
Corona, L. I., N. Y.
Dear Sir:

The New York Public Library is trying to build up its collection of periodicals published in New York City. We wish to add "Education" to our files so that it may be available currently. We therefore request that you place the Library upon your complimentary mailing list.

We have Vol. I, No. 1 (April, 1935), but the succeeding numbers as printed, including title-pages and indexes, if it is your intention to publish these parts, will be most welcome.

Yours very truly,

H. M. Lydenberg,
Director
By R. J. Lingel

April 29th, 1935

The Negro Needs Society,
Corona, L. I.
New York, N. Y.
Gentlemen:

Please send a copy of "Education." We will send the cost of the magazine upon our receiving of it.

Yours very truly,
Irving A. Williams
The Houston Informer
409 Smith Street
Houston, Texas

May 27th, 1935

Dear Mr. McFarland:

Herewith enclosed you will find clipping dealing with your publication. It appeared in the "Book Review" section (on Editorial Page) of the Amsterdam News on Saturday, April 27th.

Cordially yours,

Oscar S. Nurse

Dear Sirs:

Please send me 12 copies of Education every time it is released from the press for sale in Trinidad, B.W.I. I would like to apply for the exclusive Agency over here. I am known to Dr. Petioni, in fact he is interested in the Caribbee, and if any reference is required, you may apply to him.

Thanking you in anticipation,

Yours faithfully,

A. T. Pollonais
The Caribbee
"Largest magazine circulation
in West Indies"

October 10, 1935

Dear Sir:

I am immensely impressed by the article contributed to your magazine by Harry Stewart, entitled, "Ethiopia."

It is thoughtfully and intelligently constructed and the excellent phrasing is gratifying to readers who seek the highest material for consumption.

May I congratulate you on having such a contributor and may I suggest that writers of this same calibre be selected to build your publication into the first class magazine which I am sure is your endeavor.

Yours very truly,

Pauline L. Collins

October 21st, 1935

Dear Sir:

Having read in the "Daily Gleaner," Kingston, Ja., that your Society has just issued a magazine entitled "Education," I desire to ask that you be so good as to send me further information concerning same, as I am desirous of becoming a subscriber.

Yours truly,

A. Augustus Spencer

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ROY NEWTON, Manager

AMERICA! O, AMERICA!

By H. S. McFARLAND

. . .

We plea not for the favoured
Nor for the fools who never learn;
We plea not for the fattlings
Nor for the ones who never earn,
America! O, America!

We plea not for the "stool"
Who sells his brethren day by day;
We plea not for the "climber"
Nor him who "edges in his way,"
America! O, America!

We plea not for the leaders
Who "pass the buck" along the way;
We plea not for them neither
Who say: "What's the use anyway?"
America! O, America!

They are the slackers of our kind
The beggars on the way;
They are the chaff upon the wind,
The minors in the play,
America! O, America!

We came not to thy shore
Because we had nowhere to go,
We were happy back in Africa—
(You brought us here, you know)
America! O, America!

The shackles of oppression
Are fast about our feet,
The fruits of segregation
Are all of bitter-sweet,
America! O, America!

The voice of fifteen million
In unison doth call,
Imploring thee, a Nation,
To aid the ones who fall,
America! O, America!

The voice of fifteen million
By and through this plea doth cry:
"In the name of Concord,
In the name of Progress,
In the name of Honour,
In the name of Justice,
Save, O, save the Scottsboro lads—
Let not the poor boys die,
America! O, America!"

*The case comes up for retrial soon
Please help to save these boys' lives.
(Local and National papers and maga-
zines please copy.)*